The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Subject: The First Commandment.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, on the theme, "The First Commandment," the pastor, Rev. Ira Wemmell Henderson, took as his text Ex. 20:3, "Thou shalt have no other gods before Me." He said:

Given to a people who lived amid polytheistic surroundings and hedged in by the worshipers of the false gods this commandment has as much force in this day as it had then. The call of Jehovah for undivided loyalty at the hands of His people is but the demand of reason. "No man can serve two masters," and he who would try so to do finds out, in whatsoever department of life he may elect the test, that this is a great truth. Granting God only the average of human intellectuality we must agree that the Almighty knew what He was about when He laid fast claim upon the unified service of His people. In the history of polytheism is the record of the deadening of the best religious instincts and capabilities in man, and the story of the strife of the deities to secure human patronage.

Great is the wish, that the first word is but the appreciation by Moses of the fundamental truths which God had put into the hearts of the best in the Hebrew nation, rather than a specific, ecclesio-face, objective revelation of Jehovah's will to Moses alone. Great is the truth that conscience was a therefore given by God to just what are the means of divine self-revelation and inspiration do not in any way affect the facts. Moses got the truth. That is the point. It is of secondary importance what view you may hold as to how the truth came into his heart. But this is a digression.

"Thou shalt have no other gods before Me." Always! And the darkest days of Israel were those when she served the no-gods of the heathens. In this day and generation many people walk in the midst of the blackness of thick darkness because they serve too many and unworthy gods. The religious activities and spiritual sensitiveness of any nation have more to do with its material success than the hardest thinkers and cursory students of history are ready to admit. A high religious life has fruit in a high morality. A deep and moral consciousness finds expression in clean and beautiful conditions. And good conduct concerns the health of all the departments of life wherein human energy is expended. A nation of many gods will, for reasons that are easily perceived, soon degenerate. What men may play the gods against each other for personal gain it is not for us to compute how long it will be before all social life will become corrupt.

But much as we may be interested in the study of the effects of polytheism upon the conduct of nations, and willing as we may be to contemplate the evil and disastrous consequences of such religious upon the entire life of a people, there is yet a more pointed application of the text that more properly may command our attention.

You remember the story of the rich young man? Well, the trouble with him was that he was rich, but that money was his god. Riches are no sin—if they are righteously acquired. To be rich is to be tried—fearfully tried. Him who has given to the service of God is unmixed good. Money as Mammon is damnation to heart and mind and soul alike. Can conscience tell us so much credit from the eternal storehouse of God's wealth, is capable of much good, and the reward and the joy of personal self-satisfaction alone, is a curse.

As the young man, who so touched the heart of Jesus, allowed his bank account to deter him from the service God demanded of him, as many of us serve money, ambition, social demands and carnal preferment, instead of Jehovah. The man who accepted all that is best within him upon the altar of money is a fool. The next panic may sweep him away and drag his wealth from him. The woman who works herself almost to death makes a slave of her husband that they may have only clear water about the home in the social swim, will, when the end is come, find that it is all a farce and that a younger, better looking, richer woman, whose husband has more cash, now leads the social race. No man can serve his own ambition's sake and keep his peace with God. Ambition, selfish ambition, I mean, knows not God and respects no man. The rush for a place at the top, either in politics or society, is largely responsible for that deadening of the finer impulses and that stultification of conscience that, in many circles, we see to-day.

But lest we become too destructive, let us consider the constructive and positive aspects of the commandment.

To answer the query of those who tried Him in His exegesis of the ten words Jesus reasserted the clinching and summarizing commandment: Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength. From the center of the heart and in its unity, with the central and true life, intellectually and in the fulness of spiritual strength: in short, with the whole of his being man is to serve the one true God, the Father of our Lord and of us.

There are three reasons why enumerate no more—why we should serve Jehovah. The first is that service is obligatory; the second is that it is necessary; the third is that it is satisfactory.

At the centre of all life stands God, the personal, loving Father of every man, the Creator of the material world. Each bit of life existing legitimately go, nor is there any necessity or valid reason to do so. As our Father, He is the source and giver of our love. He is the object of that obligatory upon all men. His decrees that He has given pre-eminence in every man's life is not dependent upon it. If obedience be the duty of every child to a loving earthly parent, who shall question the right of God to make obedience to Himself alone the obligation of every soul? No man of perception will remove God from the world. No man can. The one great, obtrusive fact in life, that constantly forces itself upon our attention, is that God is. Harmony with His laws brings us happiness. Discord with the verities of God puts a man into hell. From the fact that God is the ruler and life of the universe we are bound to conclude that for the preservation of His own integrity and for our own best development it is obligatory that we serve the Lord our God and Him only.

Then, too, it is necessary that men shall give God the prime position in their lives. In order to the glory of the Father—which is the chief end of man—and in order to the cultivation of all that is noblest within them, men must ally themselves with those spiritual and godly elements and ideals in life that make for the highest and the best. No man is so well rounded a man as he who measures his life-work by spiritual and eternal standards. The opportunist has no chance in God's Kingdom. The career that is most a blessing to the individual and to mankind is the one that is grounded in godliness and whose works of righteousness are the result of the inward work of the Spirit of a holy love. The effort of the rightly balanced man is to be more of use and to have the world mark and remember him as worth while. The man who is most of account and whose memory will be longest cherished is that man whose life is squared to the measure of godliness revealed in Jesus Christ. Goodness is necessary to a lasting success. The man who is the best man and whose achievement is permanent is the man who serves God in the unity of the spirit.

In the last place, the fruits of such service are satisfactory. A man may till the soil and reap many harvests till his barns be full, but if he have no communion with God he will go hungry in the other life. What to you is your money when God calls you to be with Him in glory? The amount of Christian character you possess is your treasure and your purse, will be the measure of your value then and there. What are your riches when the shroud encloses you? What are you—you who have worshiped at the altar of your own wisdom—when God puts you in the balance? All these things are admittedly unsubstantial. But the wealth of God and the life that Christ has given to His people is unspeakably satisfying. Here is the secret of the soul and lasts for ever. If we would but reverse things and make all true standards and all our intellectual abilities subservient and subsidiary and subordinate to the prime work of the spiritual service of Jehovah life would be more satisfactory. He who served God gets more wisdom and eternal life. The striver for eminence in godliness and righteous will be as well in the front of Heaven's society and will not want for recognition—some recognition whose reward is worth anything—here. The deepest knowledge and the broadest task the mind of man can attack is to be found in the appropriation of the eternal wisdom of our God. The fruits of God-serving are peace, joy, contentment, purity, eternal life. The prizes of the world are fleeting. The serving of God is satisfactory. To him who is faithful the reward is sure.

Thoroughness in Religion.

"How long halt ye between two opinions? If the Lord be God (or how Him; but if Baal, then follow him." (1 Kings 18:21.) "Thorough," then, is the law here. There is a call on the whole nature to serve God. To you Christ must be all; let Him be supreme.

Look to the state of yourself, that you may be the better able to serve and glorify Him. Bring to Him your whole heart, your whole mind, your reasoning, your wealth of imagination, your play of fancy, as well as all the fervor of your soul. Serve Him as your Saviour and your God; then follow Him with your whole soul—always, in all things, at all cost. With such thoroughness as this you may be sure of His approval. Here is the secret of personal self-satisfaction alone, in a curse.

As the young man, who so touched the heart of Jesus, allowed his bank account to deter him from the service God demanded of him, as many of us serve money, ambition, social demands and carnal preferment, instead of Jehovah. The man who accepted all that is best within him upon the altar of money is a fool. The next panic may sweep him away and drag his wealth from him. The woman who works herself almost to death makes a slave of her husband that they may have only clear water about the home in the social swim, will, when the end is come, find that it is all a farce and that a younger, better looking, richer woman, whose husband has more cash, now leads the social race. No man can serve his own ambition's sake and keep his peace with God. Ambition, selfish ambition, I mean, knows not God and respects no man. The rush for a place at the top, either in politics or society, is largely responsible for that deadening of the finer impulses and that stultification of conscience that, in many circles, we see to-day.

But lest we become too destructive, let us consider the constructive and positive aspects of the commandment.

To answer the query of those who tried Him in His exegesis of the ten words Jesus reasserted the clinching and summarizing commandment: Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength. From the center of the heart and in its unity, with the central and true life, intellectually and in the fulness of spiritual strength: in short, with the whole of his being man is to serve the one true God, the Father of our Lord and of us.

There are three reasons why enumerate no more—why we should serve Jehovah. The first is that service is obligatory; the second is that it is necessary; the third is that it is satisfactory.

At the centre of all life stands God, the personal, loving Father of every man, the Creator of the material world. Each bit of life existing legitimately go, nor is there any necessity or valid reason to do so. As our Father, He is the source and giver of our love. He is the object of that obligatory upon all men. His decrees that He has given pre-eminence in every man's life is not dependent upon it. If obedience be the duty of every child to a loving earthly parent, who shall question the right of God to make obedience to Himself alone the obligation of every soul? No man of perception will remove God from the world. No man can. The one great, obtrusive fact in life, that constantly forces itself upon our attention, is that God is. Harmony with His laws brings us happiness. Discord with the verities of God puts a man into hell. From the fact that God is the ruler and life of the universe we are bound to conclude that for the preservation of His own integrity and for our own best development it is obligatory that we serve the Lord our God and Him only.

Then, too, it is necessary that men shall give God the prime position in their lives. In order to the glory of the Father—which is the chief end of man—and in order to the cultivation of all that is noblest within them, men must ally themselves with those spiritual and godly elements and ideals in life that make for the highest and the best. No man is so well rounded a man as he who measures his life-work by spiritual and eternal standards. The opportunist has no chance in God's Kingdom. The career that is most a blessing to the individual and to mankind is the one that is grounded in godliness and whose works of righteousness are the result of the inward work of the Spirit of a holy love. The effort of the rightly balanced man is to be more of use and to have the world mark and remember him as worth while. The man who is most of account and whose memory will be longest cherished is that man whose life is squared to the measure of godliness revealed in Jesus Christ. Goodness is necessary to a lasting success. The man who is the best man and whose achievement is permanent is the man who serves God in the unity of the spirit.

In the last place, the fruits of such service are satisfactory. A man may till the soil and reap many harvests till his barns be full, but if he have no communion with God he will go hungry in the other life. What to you is your money when God calls you to be with Him in glory? The amount of Christian character you possess is your treasure and your purse, will be the measure of your value then and there. What are your riches when the shroud encloses you? What are you—you who have worshiped at the altar of your own wisdom—when God puts you in the balance? All these things are admittedly unsubstantial. But the wealth of God and the life that Christ has given to His people is unspeakably satisfying. Here is the secret of the soul and lasts for ever. If we would but reverse things and make all true standards and all our intellectual abilities subservient and subsidiary and subordinate to the prime work of the spiritual service of Jehovah life would be more satisfactory. He who served God gets more wisdom and eternal life. The striver for eminence in godliness and righteous will be as well in the front of Heaven's society and will not want for recognition—some recognition whose reward is worth anything—here. The deepest knowledge and the broadest task the mind of man can attack is to be found in the appropriation of the eternal wisdom of our God. The fruits of God-serving are peace, joy, contentment, purity, eternal life. The prizes of the world are fleeting. The serving of God is satisfactory. To him who is faithful the reward is sure.

Thoroughness in Religion.

"How long halt ye between two opinions? If the Lord (or how Him; but if Baal, then follow him." (1 Kings 18:21.) "Thorough," then, is the law here. There is a call on the whole nature to serve God. To you Christ must be all; let Him be supreme.

Look to the state of yourself, that you may be the better able to serve and glorify Him. Bring to Him your whole heart, your whole mind, your reasoning, your wealth of imagination, your play of fancy, as well as all the fervor of your soul. Serve Him as your Saviour and your God; then follow Him with your whole soul—always, in all things, at all cost. With such thoroughness as this you may be sure of His approval. Here is the secret of personal self-satisfaction alone, in a curse.

As the young man, who so touched the heart of Jesus, allowed his bank account to deter him from the service God demanded of him, as many of us serve money, ambition, social demands and carnal preferment, instead of Jehovah. The man who accepted all that is best within him upon the altar of money is a fool. The next panic may sweep him away and drag his wealth from him. The woman who works herself almost to death makes a slave of her husband that they may have only clear water about the home in the social swim, will, when the end is come, find that it is all a farce and that a younger, better looking, richer woman, whose husband has more cash, now leads the social race. No man can serve his own ambition's sake and keep his peace with God. Ambition, selfish ambition, I mean, knows not God and respects no man. The rush for a place at the top, either in politics or society, is largely responsible for that deadening of the finer impulses and that stultification of conscience that, in many circles, we see to-day.

But lest we become too destructive, let us consider the constructive and positive aspects of the commandment.

To answer the query of those who tried Him in His exegesis of the ten words Jesus reasserted the clinching and summarizing commandment: Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength. From the center of the heart and in its unity, with the central and true life, intellectually and in the fulness of spiritual strength: in short, with the whole of his being man is to serve the one true God, the Father of our Lord and of us.

There are three reasons why enumerate no more—why we should serve Jehovah. The first is that service is obligatory; the second is that it is necessary; the third is that it is satisfactory.

At the centre of all life stands God, the personal, loving Father of every man, the Creator of the material world. Each bit of life existing legitimately go, nor is there any necessity or valid reason to do so. As our Father, He is the source and giver of our love. He is the object of that obligatory upon all men. His decrees that He has given pre-eminence in every man's life is not dependent upon it. If obedience be the duty of every child to a loving earthly parent, who shall question the right of God to make obedience to Himself alone the obligation of every soul? No man of perception will remove God from the world. No man can. The one great, obtrusive fact in life, that constantly forces itself upon our attention, is that God is. Harmony with His laws brings us happiness. Discord with the verities of God puts a man into hell. From the fact that God is the ruler and life of the universe we are bound to conclude that for the preservation of His own in-

FOR THE FARMER AND STOCKMAN

What the Hog Needs.

Do not keep hogs in a little, confined place where they will get no exercise. The hog does want coal, but not filth, and they need a bedroom, a place to exercise and plenty of sunlight. If they have sunlight, exercise and good treatment there is every reason to believe that they will make a profit for their owner.—Weekly Witness.

A Poultry Pointer.

The principal breeds to be considered as strictly market and broiler birds are the Brahma, Cochin and Langshan, as they attain the greatest size either as broilers or as matured fowls, but there is no half way ground, if not slaughtered as broiler age, nine or ten weeks, they will not be again fit for the block until nearly matured, as from broiler age to near maturity they grow a large frame without putting on much of any meat or fat. In fact, while growing it is almost impossible to fatten them.—Weekly Witness.

A Ration For Sitters.

Feed the sitting hens once a day, compelling them to leave their nests for food, and give them a good variety of grain, but no more than they can consume, as their inactivity does not confine to a great demand for food, but a ration consisting of one part ground meat, one part cornmeal and three parts cracked corn should supply their wants until the chicks are hatched, when the hens should then be given a variety.—Farmers' Home Journal.

Bran Beneficial to Fowls.

A mess of bran is always beneficial to fowls. Bran contains more phosphates and mineral matter than ground grain, and also assists in regulating the bowels. This is true especially when a quantity of linseed meal is given with it, but to the warm season a mess three times a week is sufficient. It may be fed by scalding it and feeding it in a trough, or by sprinkling it dry on a clean board or over cooked potatoes and turnips. No other grain should be given if bran is allowed during the summer season, especially if the fowls have a large range. In fact, bran is necessary at all during a warm season, but should such food be given, let it be dry bran.—Farmers' Home Journal.

Foreign Wool For America.

Word comes from Australia that the shearing wool trade for the season in that country, active buying was noticed for all grades of wool for this country. The Australian production during the season has been the largest on record, and all indications are that prices will rule at the London Live Stock Journal. During the past ten years the sales in Australia, apart from the exports, reported for sale in England and the continent, have increased from 775,000 to 1,288,090 bales. Apart from the wool sold in New Zealand, which amounted to 150,000 bales, the Australian sales reached a total of 1,438,625 bales, an increase of 17,000 bales as compared with last year.

This is one indication of the demand for the new clip in this country when ready for the market.

Up Grafting.

Grafting for top grafting should be cut at once, if not already done, and kept from drying. Select the large sticks of last year's growth, having prominent buds. The best part to take is from the center of the stock, as it may be too pithy and the bottom too deficient in good buds. Cherries should be grafted early—some before the sap flows in March; plums soon after. The best time to graft apples and pears is just as the sap starts, but this may be done before and is successful until the leaf buds begin to open, if the sun is not hot enough to cause the wax to run and open the eye to the air. Thrifty branches from one to two inches in diameter are the most satisfactory to top graft. Two scions should be set into each stub, and where the scion is not pinched in that the stock must be lashed with cotton string or raffia. In grafting a tree of bearing size, not over one-half of the top should be cut away the last year, but all the top of a young tree may be removed. All cut surfaces, including the upper end of the scion and the cracks in the stock, must be covered with wax to prevent exposure to air and drying. A good wax is made of one pound of rendered tallow, two pounds of beeswax and four pounds of resin melted together, and while hot poured into cold water and then pulled, as candy is pulled, until smooth and free from grain. The hands should be greased with tallow to prevent sticking.—Country Gentleman.

Turnips Killed With Grass.

One of the worst pests, if you do not know how to get rid of it, but one of the easiest to get rid of if you know how, I had a piece of one acre that caused me a good deal of trouble and expense. I had heard that raising a crop of turnips would kill it out. I hardly believed it, but thought I would try a small part of it.

So in one corner where the grass was the thickest I sowed in drills of Sweet German turnips. The result was that the next year, although the other parts of the field were full of it, on that spot it was killed out. I took more of the field for turnips the next year and kept adding until I cleared the field of it. Now, was not that a better way than your correspondent suggested of digging it out by the roots at great cost? I have had the same results with cabbage.

If the land is a sandy soil put in turnip, if clayey put in cabbage. The beauty of this plan is that we have no extra work to kill it out. Simply hoe the turnip and cabbage properly and you get rid of the grass.

My theory is that hoeing these crops the last time in August, if it is properly done, cuts off the grass at a time when it kills it. At any rate, I know that if farmers will do as I have done they will get rid of it at no extra cost.

The acre that I speak of is now the easiest to work of any on the farm. Of course we have some of it left on the headlands, and we have to watch or the plow will take some of it into the next field. I think if farmers will try my plan they will thank me for this advice.—H. A. Turner, in the American Cultivator.

Helps in Farm Work.

I have handled horses all my life and never yet had to give one a beating so as to dust their bodies and make preparation for another day's stay. It is not necessary that sitting hens be given as much as they can consume, as their inactivity does not confine to a great demand for food, but a ration consisting of one part ground meat, one part cornmeal and three parts cracked corn should supply their wants until the chicks are hatched, when the hens should then be given a variety.—Farmers' Home Journal.

Bran Beneficial to Fowls.

A mess of bran is always beneficial to fowls. Bran contains more phosphates and mineral matter than ground grain, and also assists in regulating the bowels. This is true especially when a quantity of linseed meal is given with it, but to the warm season a mess three times a week is sufficient. It may be fed by scalding it and feeding it in a trough, or by sprinkling it dry on a clean board or over cooked potatoes and turnips. No other grain should be given if bran is allowed during the summer season, especially if the fowls have a large range. In fact, bran is necessary at all during a warm season, but should such food be given, let it be dry bran.—Farmers' Home Journal.

Foreign Wool For America.

Word comes from Australia that the shearing wool trade for the season in that country, active buying was noticed for all grades of wool for this country. The Australian production during the season has been the largest on record, and all indications are that prices will rule at the London Live Stock Journal. During the past ten years the sales in Australia, apart from the exports, reported for sale in England and the continent, have increased from 775,000 to 1,288,090 bales. Apart from the wool sold in New Zealand, which amounted to 150,000 bales, the Australian sales reached a total of 1,438,625 bales, an increase of 17,000 bales as compared with last year.

This is one indication of the demand for the new clip in this country when ready for the market.

Up Grafting.

Grafting for top grafting should be cut at once, if not already done, and kept from drying. Select the large sticks of last year's growth, having prominent buds. The best part to take is from the center of the stock, as it may be too pithy and the bottom too deficient in good buds. Cherries should be grafted early—some before the sap flows in March; plums soon after. The best time to graft apples and pears is just as the sap starts, but this may be done before and is successful until the leaf buds begin to open, if the sun is not hot enough to cause the wax to run and open the eye to the air. Thrifty branches from one to two inches in diameter are the most satisfactory to top graft. Two scions should be set into each stub, and where the scion is not pinched in that the stock must be lashed with cotton string or raffia. In grafting a tree of bearing size, not over one-half of the top should be cut away the last year, but all the top of a young tree may be removed. All cut surfaces, including the upper end of the scion and the cracks in the stock, must be covered with wax to prevent exposure to air and drying. A good wax is made of one pound of rendered tallow, two pounds of beeswax and four pounds of resin melted together, and while hot poured into cold water and then pulled, as candy is pulled, until smooth and free from grain. The hands should be greased with tallow to prevent sticking.—Country Gentleman.

Turnips Killed With Grass.

One of the worst pests, if you do not know how to get rid of it, but one of the easiest to get rid of if you know how. I had a piece of one acre that caused me a good deal of trouble and expense. I had heard that raising a crop of turnips would kill it out. I hardly believed it, but thought I would try a small part of it.

So in one corner where the grass was the thickest I sowed in drills of Sweet German turnips. The result was that the next year, although the other parts of the field were full of it, on that spot it was killed out. I took more of the field for turnips the next year and kept adding until I cleared the field of it. Now, was not that a better way than your correspondent suggested of digging it out by the roots at great cost? I have had the same results with cabbage.

If the land is a sandy soil put in turnip, if clayey put in cabbage. The beauty of this plan is that we have no extra work to kill it out. Simply hoe the turnip and cabbage properly and you get rid of the grass.

My theory is that hoeing these crops the last time in August, if it is properly done, cuts off the grass at a time when it kills it. At any rate, I know that if farmers will do as I have done they will get rid of it at no extra cost.

The acre that I speak of is now the easiest to work of any on the farm. Of course we have some of it left on the headlands, and we have to watch or the plow will take some of it into the next field. I think if farmers will try my plan they will thank me for this advice.—H. A. Turner, in the American Cultivator.

Helps in Farm Work.

I have handled horses all my life and never yet had to give one a beating so as to dust their bodies and make to. If I found I had that kind of a horse on my hands I always sold him.

If you know a boy in your neighborhood who is naturally particularly lonely and hard life, says a writer in the Richmond Times-Dispatch, have a dozen grape vines on the place occasionally. Good company, a good dinner and the boy will look puts a heap o' heart in a boy.

We are all receiving letters and circulars about growing wheat, corn and other seeds at monstrous prices. If you haven't saved your own seed, buy them from the dealer you know to be honest.

A dozen grape vines of the right kind will in three years provide the family with all the grapes they can eat. You can plant them in two hours, and they require very little attention.

You may think you are a pretty good farmer, but do not be too hasty. There are always a few people don't like it, because it is cheap.

My father gave me a thicke once which I have never forgotten. He noticed me standing talking to a lady with a hen on and hands in my pockets. He said nothing at the time, but at the dinner table casually told mother that he had been a good boy. Mother said she was very much surprised, and that was enough.

If you can possibly afford it, keep one horse for your wife's use, and let nobody else ride or drive it.

Sulphate of Iron For Moss.

Many persons are perplexed by the appearance of moss in their lawns. Usually this appears when the lawn has been neglected for decades that are sown broadcast, and then allowed to grow rank and dense, apply heavy dressings of soot or lime—both quite fresh. Do the first midway weather—as that they can soon be washed in. The lime and soot should kill the moss, which should be raked off with an iron rake. Spread some fine soil over all, and sow grass seed. Grass seed, protecting from birds, if need be.

Moss also clay to the following remedy, which has been found very efficacious in the destruction of moss: Sulphate of iron may be used at once in the proportion of one pound of sulphate to two gallons of water. The solution should be put on in a wooden sack, putting the plain water on first, and then the straw soaked in the solution. Then get a rosed watering pot and apply the mixture to the grass at least year's growth, leaving two square yards. It should be applied in the morning, when the grass is strong by keeping. It should also be mixed with soft or rain water, avoiding, if possible, the use of hard water that the sulphate is known to be acting upon the moss turns black, after which it withers and eventually falls into powder. If it has been too weak, another will only turn red, and another application is necessary. As moss generally indicates poorness of soil, the best preventative after the moss is destroyed to apply a top dressing of loamy soil, manure and wood-ashes.—Indianapolis News.

Treat All Alike.

Advertising space in a newspaper is the principal source of a newspaper's income. Without the money derived from advertising but few papers could exist and none of them at the present prices of subscriptions.

In all communities there are those who think that because they help a publisher should donate this advertising space for this and that "most worthy" object or institution.

There are some publishers who, for the sake of peace and apparently popularity with this or that person, will discriminate by giving away advertising.

A bank could with the same conscience give to a certain person or a special bonus for his business, or a merchant charging more for an article than it is worth in order to get pay for articles he gives away to special favorite customers.

A newspaper is bound to have some set rates for advertising, and then treat all patrons alike. Any other rule is unfair, unjust and dishonest to both customers and publisher.

A Lucky Widower.

There are some men whose luck never entirely deserts them. The Sultan of Morocco was severely defeated by the rebels, who captured 300 of his wives.—Washington Times.

A watch made for Emperor Charles V in 1530 was recently examined in England and found to weigh twenty-seven pounds.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR JULY 21 BY THE REV. I. W. HENDERSON.

Subject: The Ten Commandments, Duties to Fellow Men, Ex. 20:12-17—Golden Text, Lev. 19:18—Memory Verses, 12-17.

The commandments that impress upon us our duties toward humanity are the corollaries of the commandments that tell us of our obligations toward God. We are ordered to have a lasting love and reverence for God not only because it is a good thing to love God for His own sake, but also because it is necessary that we shall be ready to learn from Him how He desires His children to be treated. This lesson deals with out relationships to men, individually and collectively, in the light of our allegiance to God.

The fifth command, which enjoins proper respect to our earthly parents, is the basis upon which all social life is reared. The sense of authority in the home and of obedience to parental counsel is the ground upon which all sane and sound civil government rests. It rests, to be sure, upon principles. But it rests no hard on this. And the willingness upon the part of the child to yield obedience to the authority of the parent implies all that is most plainly worthy of recognition and that the authority of the parent shall be wise and sensible and intelligent, a control dictated only by love for the child. As God exercises in the world and over nations this obedient child proposes a parent to be grateful for to be obeyed. And many times parents lose sight of this duality. A child cannot be expected to obey an unreasonable parent, and the child's obligation to have respect for parents that have not proved themselves to God does not call upon a child to allow love for God to lead him to disobey, who renders no meed of love to the child that does not also respect him in the world. A child is not to be a puppet to stifle his own individuality and conform itself to the parental pattern in every minute detail of its life. All the more people seem to think that their children are not honoring them simply because they refuse to be run into a prearranged family mold. Some wise wife parents does not consist in allowing them to order one to do wrong, or in allowing them to force one to do unreasonable things. Honor to one's parents consists in giving them due and careful obedience along every line that properly belongs to a child's rights. And most of all it consists in such the and in such a way as he or she, as the case may be, shall be most helpful to them as an intelligent in the matter of commandment and control.

"Thou shalt not kill" enjoins the sixth commandment. This one man not only not kill your brother, but that he shall not kill himself. And yet further means that the nations shall not engage in murder and that civil government shall cease to execute human beings, no matter what their crimes may have been. It means also that it is murder to sell intoxicating liquors, to sell drugs or any other poison, to work men in dangerous callings so as to be to be a party to any form of murder. Be it long or short in duration, it is defined or vicious.

The seventh commandment is especially in need of enforcement. No one who is at all interested in the welfare of this country can contemplate the divorce statistics that are so widespread and numerous in this land without a feeling of profound fear for the harvest that sooner or later we shall reap as a nation except we are able to put a stop to the awful havoc that they are working in our midst. Humanity cannot long trifle with the hallowed bolines and sanctions of human life without reaping the harvest. The divorce record of America is America's disgrace. Record of remarriages of men and women who, in the sight of God and a decent society, are not entitled to remarriage is America's shame. And these twin evils are a menace to the health and prosperity of the nation.

Some very eminent gentlemen—some of whom are high in the highborned churches and who are among the officials of the organization of Jesus Christ—are to-day under condemnation for their violation of this commandment. For stealing may be not openly committed. It is not necessary to become a common thief. It is not necessary to be a pirate or a robber in order to be a common thief. It is not necessary to be a bandit in order to conviction under the provisions of the seventh command. It is not that God exercises in the world and over nations this obedient child proposes a parent to be grateful for to be obeyed. And many times parents lose sight of this duality. A child cannot be expected to obey an unreasonable parent, and the child's obligation to have respect for parents that have not proved themselves to God does not call upon a child to allow love for God to lead him to disobey, who renders no meed of love to the child that does not also respect him in the world. A child is not to be a puppet to stifle his own individuality and conform itself to the parental pattern in every minute detail of its life. All the more people seem to think that their children are not honoring them simply because they refuse to be run into a prearranged family mold. Some wise wife parents does not consist in allowing them to order one to do wrong, or in allowing them to force one to do unreasonable things. Honor to one's parents consists in giving them due and careful obedience along every line that properly belongs to a child's rights. And most of all it consists in such the and in such a way as he or she, as the case may be, shall be most helpful to them as an intelligent in the matter of commandment and control.

"Thou shalt not kill" enjoins the sixth commandment. This one man not only not kill your brother, but that he shall not kill himself. And yet further means that the nations shall not engage in murder and that civil government shall cease to execute human beings, no matter what their crimes may have been. It means also that it is murder to sell intoxicating liquors, to sell drugs or any other poison, to work men in dangerous callings so as to be to be a party to any form of murder. Be it long or short in duration, it is defined or vicious.

The seventh commandment is especially in need of enforcement. No one who is at all interested in the welfare of this country can contemplate the divorce statistics that are so widespread and numerous in this land without a feeling of profound fear for the harvest that sooner or later we shall reap as a nation except we are able to put a stop to the awful havoc that they are working in our midst. Humanity cannot long trifle with the hallowed bolines and sanctions of human life without reaping the harvest. The divorce record of America is America's disgrace. Record of remarriages of men and women who, in the sight of God and a decent society, are not entitled to remarriage is America's shame. And these twin evils are a menace to the health and prosperity of the nation.

Some very eminent gentlemen—some of whom are high in the high-bor